REFLECTIONS
ON THE
Petition & Apology
For the Six
Deprived Biſhops.
WITH A
Vindication of thoſe that refuſed to ſubſcribe the ſaid Petition.

London, Printed for *J. Johnſon*, 1690.

REFLECTIONS

ON

Deprivation

For the Six

Deprived Bishops.

WITH A

Vindication of what they
refused to subscribe to
said Petition.

London, Printed for J. Johnson, 1690.

REFLECTIONS *upon the Petition and Apology for the Six Deprived Biſhops*, &c.

SIR,

I Will not venture to ſend you a Copy of the Petition it ſelf, except I had a perfect one, well atteſted, which I have not; and to have deſired one, would have raiſed a ſuſpicion of ſome contrary Practice and Deſign againſt the Promoters of it: But the ſubſtance of it * is this, *viz.* "That they return their "Thanks to his Majeſty, for His repeated Aſſurances, to maintain their Religion as by Law eſtabliſhed; and for his Gracious Reſolution, to grant "to all his Subjects, (except ſuch as in his Princely "Wiſdom He ſhould diſtinguiſh from the reſt) His "Gracious Pardon. And they humbly prayed, "That the like Favour might be extended to thoſe "Pious Biſhops, that the Incapacity they are under, "might no longer diſable them from ſerving their "Majeſties in their reſpective Provinces.

I cannot give you the Number of Subſcribers, and Non-ſubſcribers; neither will it be neceſſary for your Information to give you the Characters of the one and the other, who know many of both; nor yet will it ſeem kind to diſtinguiſh them by any Mark, which carries not Reſpect and Friendſhip up-

on it. We acknowledg there are the Names, and it may be the very Hands of ſome Perſons of Worth and Loyalty to the Government put to the Petition, and the reſt have a particular Devotion for the Church of *England*; and the Venerable Perſons petitioned for, as ſome of the higheſt and ſtrongeſt Pillars and Maintainers of it, againſt Papiſts and Diſenters. If it ſhall be ſo far encouraged and countenanced, as to be preſented to his Majeſty, then let us look to our ſelves who have refuſed to ſubſcribe it, or have given our Reaſons againſt it: for they who carry Brands in their Mouths, have boiled their Pitch already, and will not ſpare to lay it on, that it may ſtick upon us; we are ſure to be repreſented to thoſe Venerable Doctors, and their Friends, as an ill odd ſort of Men, diſaffected to the Church, as eſtabliſhed by Law, at leaſt. But we never took the worſt Character they gave of us at any time, to be any diſhonour to us; yet we think it expedient to give ſome of our Reaſons for refuſing to hand this Petition.

1. Some of us do queſtion the Legality of Petitioning. But to this they Anſwer, They who promote it, and they who ſubſcribe it, are ſafe from any Danger of the Law, as their Learned Counſel inform them.

2. Some of us have deſired to know who ſprang the Deſign, and by whoſe Counſel and Encouragement it was firſt ſet on foot. If ſome of them ſay true, they need no greater nor higher, except his Majeſty himſelf. But the greater the Perſon is, who is by them aſſerted to be the Favourer of their Petitioning, the leſs we believe it. Some great Man, or Men, perhaps for ſome private Ends, might deviſe ſuch

a Wheel for the Clergy to drive with their Hands, to find such of them something to do, who would be thought that the great Wheel of State must turn that very way they lead and move; or at least, that all the inferior Clergy are led by their Example, and must not, without danger, refuse to do what they command. If they did not lay up some Intention to chastise Refusers when the Government should return to the disabled Hands, and their Petition granted, why must their Messengers give them an account what Ministers were not at home, and how many were of them, and how many either refused to subscribe, or desired time to consider of it, thinking that to be the most inoffensive way of refusing? But for any above the quality of a Minister of State to give Countenance to such a Project, we crave leave to say again, we cannot believe it; nor that any Person about the Court would encourage them to attempt a business of this high Nature, without good assurance that such a Motion would be graciously received; and of this we have no Evidence nor Motive for our Belief. If it be too great a Secret for us to know the Inventor and Mystery of this Project, we think better of our Hands than to make them Tools to serve the Ends of the Promoters of it.

3. Some of us do doubt whether this Address would be any real Service to the deprived Venerable Fathers. To this some have been told, it will be grateful to them, and that one of them hath written to his Friends to promote the Petition. When we find reason to believe what some Dependants say, we will believe this also: But having no sufficient Proof or Evidence of this, we suspend Subscription, till it be too late to serve them with our Hands.

If

If they ſhould be reſtored, there would be a continual troubleſome Watch and Jealouſy upon them, worſe than can be now.

But to come to the Petition it ſelf, wherein we conſider the Perſons, and the Thing or Matter petitioned for.

1. The Perſon to whom it is humbly addreſſed, and He is the beſt of Kings, our moſt Gracious King *William*, for whom we pray by Name, and for whoſe Government and Succeſſes we praiſe the moſt high God. They have had great Experience of his Clemency, towards theſe very Perſons, who are the Heads of the diſſatisfied Clergy, and fitteſt to direct the Conſciences of the Laity. And we believe his Clemency will never be wanting to them without our petitioning.

2. We cannot but believe their Majeſties too wiſe to miſtake their own Intereſt, and the Settlement of the Government, to grant this Petition. As high as this Point is, we hope it is pardonable to diſcourſe among our ſelves, according to our meaſure, and in our place.

1. If theſe Reverend and Eminent Perſons would declare their Sorrow for obſtructing the publick Service, and Compliance of many others by their Example and Diſſent, What could be done more for them by the Clergy, in acknowledgment of their high Merit, than to Petition his Majeſty for their Reſtitution, acknowledging with all Thankfulneſs for his Majeſty's Grace, in keeping the Biſhopricks ſo long undiſpoſed of, and to make their Reſtoration poſſible to them? But when they continue under the power of Conviction, and Tenderneſs, and cannot take the National Bond of neceſſary Allegi-

ance,

ance, we conceive we cannot ask so unreasonable a thing, as their Restitution to their Dignities and Revenues. For we petition the King to restore them to their Revenues and Dignities.

1. Who had never been admitted into them except they had taken Oaths of a harder Construction to the former Kings, the last whereof was a professed Papist. And are not our King and Queen as much, and as rightfully King and Queen as their Predecessors? (we sincerely believe they are) how can they expect to be restored but by their Majesties Grace (suppose the Parliament should put them in a Capacity to be restored) and shall they receive those Honours which none but their Majesties can give them, without a legal Acknowledgment of their being their King and Queen? They must look upon themselves to have Title only from the former King or Kings, and not at all from our present, whom they believe to have none to give them.

2. Being admitted to their Revenues and Dignities, are they not restored to their Seats in Parliament? Can it be thought that they who refuse to swear Allegiance to the King and Queen, could look upon themselves as much obliged as other Peers to vote for the Honour and Safety of their Majesties Persons, Crowns and Dignities? What if some seditious Petitions and Motions should be made in favour of the late King, and his suppositious Child, would they vote for King *William* and Queen *Mary* against the other, or for the other against them? Why should all Ministers of State, and Peers of the Realm be required to take this Oath, and they dispensed with? and if all should be disobliged from the Oath, where is the Safety and Settlement

of

of their Majesties and the Government? Or, doth it conduce more to the settlement of the Government in their Majesties Hands, that these six Dissenters should be dispensed with, and restored, than the Law which requires the taking of the Oath?

3. Would it not make a Faction upon the Bishops Bench, that might obstruct the peaceable Proceedings of the whole House? And those Peers who are zealous for retaining all the Customs and Ceremonies of the Church, (if yet there be any such) we have no reason to doubt of the concurrence of all these dissatisfied Persons: And the stiffer they are in their Dissent, the greater reverence they have in their Minds, who are not well settled themselves; and the greater reverence they have, the stronger would their Influence be upon all others, both Peers and Commons, that keep off and close not with the Government. It is better that a Faction should sit out, than be brought to Places and Seats of Power.

4. All that are dissatisfied, or refuse the Oath, may as well be petitioned for to be restored to all Places of Judicature, Offices of State and Trust, when void, as they to their Bishopricks. If any say, Dissatisfied Persons may be Honest, and Peaceable, yea, very Serviceable. We grant they may; but what Security can they give for it? and what difference is there between Dissatisfaction and Disaffection? How can a Man affect what he is not satisfied in? If these famous Men did scruple the taking of Oaths, and particularly that of Allegiance to the King and Queen, upon any other Reasons than those that sway with them, there were more reason for interceding for them; but when it is so well known

that

that they look upon their Oaths to the late King, an open Papist; first a desertor of one Kingdom, and since conquered in another, it is an insuperable prejudice against them, because they hold it lawful to swear Allegiance to another King, but unlawful to our King and Queen; and what can be their Reason, but because they judg our King and Queen to be no better than Usurpers, the former King being yet alive? If their Majesties are lawful King and Queen, then Allegiance is due to them; If Allegiance be due to them, then to give them the security of an Oath, which is the National Legal Security of the Subject to the Soveraign, is a Duty; and as long as they hold the lawfulness of Swearing, and yet forbear to swear Allegiance to this King and Queen, what doth it less than imply, but that there is no Allegiance due to them? And to maintain that they are bound by their former Oaths to the former King, (now no King) makes the Prejudice greater against them, for by this they owe Allegiance to the conquered King, and are bound to pay it him, if he were in a condition to demand it; and that in opposition to the present King and Queen, that King that was, being an open Enemy to the King and Queen that be. And we cannot petition for the restitution of such Persons who are obliged to another, but will not become bound to them who have an actual Right, as well as Possession. We doubt not but they will be peaceable, and we with them Peace, but cannot with them Power, which they must have if they should be restored. We have more reason to address his Majesty with Thanks, for his Clemency to them, considering the Crime, than petition him to restore them to Power, who refuse

to be obliged to do their Duty to Him. And why do we not Petition for the diſſatisfied Clergy, as well as for them? Is it, becauſe if they be re-admitted, all the reſt ſhall re-enter with, or after them?

4. This Petition is directed to his Majeſty, that he would be pleaſed to deal with the Parliament to find ſome way to reſtore the Diſſenting Fathers to their Revenues and Dignities. We do with all humility diſapprove the Petition for this.

1. Doth not his Majeſty know what is of incomparably greater Moment, to imploy the Counſels and Debates of the Parliament, than the reſtoration of a few, now, private Men? whoſe Votes in Parliament are not neceſſary to promote his Affairs, if he could be ſure of them. Who can imagine they would vote to give his Majeſty Mony to pay his Armies, to maintain the Peace of the Kingdoms, againſt King *James*, and his Protector the French King? (who cannot be ſeparated now, except it be by a Fiction of the Mind.) Can they be loyal to King *James*, and Vote to give Mony to King *William* to keep him out of the Kingdom? Or will they Vote againſt their Conſcience? Or aſſiſt the King to confirm his Government, to whom they will not ſwear Allegiance?

2. What is this, but to ſupplicate the King to act againſt himſelf, and to do a ſuppoſed Act of Grace to thoſe Perſons who do not own his Right? They have actually diſabled themſelves to do his Majeſty Service; and we hope his Counſels and Affairs will not need their Aſſiſtance. We cannot apprehend how their Reſtoration can tend to the further eſtabliſhment of the Government, nor how much time the

Debate

Debate about it may take up, when there is ſo much Buſineſs of a higher Nature that requires the greateſt Union of Minds, with the utmoſt diligence, with all Expedition: And we fear a Diviſion would riſe in the Parliament upon this Argument; for we are not unacquainted with the Sentiments of many Loyal Perſons of Quality, who expreſs their diſlike of this Petition; and tho we cannot judg how far the Settlement of the Government may be weakned by changing that Law, which lies ſo near the Foundation of our Settlement; yet we conceive it well as it is, that Allegiance be both promiſed and paid to their Majeſties Perſons.

3. We wonder a little why the ſame Petition, or one to the ſame purpoſe, is not prepared for the Parliament. Did they, who by a loud Cry of the Church, do all that was poſſible for them, by all means, to fill the Houſe with the beſt affected to the Church of *England*, and to that party who appropriate that Name of *Church-men*, and now diſtruſt them? Or, being well aſſured of them, they only want the King's Intereſt in them to join with them, againſt another Party in the Houſe, who value the Settlement of the Government as it is, above the Intereſt of a few Perſons, be they otherwiſe never ſo well eſteemed of. We know the Tempers of the major part of the Subſcribers, and their readineſs to cenſure all to be againſt the Church, that concur not with them. And foreſeeing that this Petition is like to be an Inſtrument of Diviſion, we dare not ſubſcribe it. And if they object, that if we concurred, the Diviſion would be prevented. To that we anſwer, Let them acquaint us ſincerely with their Motives and Reaſons, and the good

Effect of gaining their Petition; and we should not refuse to close with them, to ask any thing that we judged fit to be asked. His Majesty is wise, and knows what is fit to be received and granted, and it is far from us to presume any further, than to give our private Reasons for our non-concurrence with them.

2. The Petitioners take to themselves the Title of his Majesty's most Loyal Subjects; *We your Majesties most Loyal Subjects.* We are glad to hear them openly profess Loyalty in the highest degree; but, knowing how late many of them came into the Roll of Loyalists, and how changeable Men are, that are not fixed upon strong Principles of Religion and Obedience, we cannot join our Names to theirs. We know our own Forwardness and Constancy; we know what our Preaching and Prayers have been, and are, before we were called to Fasting and Prayers; and how we have endeavoured, with all our Might, to attain the Ends of them. We were not only for the Prince of *Orange*'s coming in, and taking the Government, but for his being King. We wished that nothing might hinder Him from going to *Ireland*; and God hath wonderfully answered our daily Prayers for Success, and a safe Return, for which we rejoice and praise the Lord of Hosts; and should have ventured our Lives in doing the Office of Ministers with our Country-men, had there been any such need of their marching against the *French* and *Jacobites*. We have judged it our Duty to testify our Honour and Fidelity to the King and Queen, as required by the Law, and are fully satisfied in what we have done. But though we impeach none of the Subscribers of Disloyalty, yet we cannot

judg

judg this Petitioning to be any Act or Sign of Loyalty, for Persons that continue so long in their Averseness to the Government of the King and Queen; and that by their ill Example, keep off others from their Duty. We are ready to join with them at any time, in any real demonstration of Loyalty, but we cannot think that this is such an Act. We think in our Judgments it to be our Duty, as Loyal Subjects, to refuse to subscribe, rather than to join to ask such a thing. The general, or unanimous conjunction of all Degrees of Men, in their Places and Duties, would more dishearten our Publick Enemies, than a considerable Army; but to bring those Persons into Places of Trust and Power, who refuse to give common Security of Fidelity, can add nothing to our Strength; but on the contrary, bring in the Friends of an Adverse Party, for their Agents continually to imploy, or betray, and solicite.

3. The Persons for whom the Petition is promoted, are known to us more by Fame than Sight or Knowledg. We have had experience of the Government, but of few of them. We have nothing to say of their Persons, but what doth express Honour and due Estimation. Two things have merited this Act of Honour, and reverend Affection from the Subscribers: 1. The experience of the Happiness and Blessing of their Government. 2. The Hazard they ran into, and the Suffering they sustained for their Petition to the then King *James*. For the last of these, we esteemed them according to their Desert, and were as ready to suffer for not reading the Declaration, as they for Petitioning, had we been called unto it. But we cannot so over-value that Act,

which

which well became them, and was the more worthy of them because it was at such a time, and against the Will of the King, to whom some of them we are sure did owe their Exaltation, as the principal Means, and others as the principal Author, but we cannot so over-value that great Service, as to think it can merit for their great Disservice since. They did not do so well then, but with a reservation of due respect be it spoken, they do now as ill, and perhaps some think a great deal worse; for then they opposed the Arbitrariness of a Popish King, and now hinder as much as their Dissent can do it, the Establishment and Honour, by active Service and Obedience to a Protestant King and Queen in the beginning of their Government, when a forward Activity and Concurrence under it, might have given great strength to it, and discouraged the Enemies of it from acting against it, and hastened the Settlement of the three Kingdoms.

2. We speak last to the first, the Experience of their happy Government. Some of us knew how their Predecessors governed before them, and found a Change, and not for the better, as we verily think: We will not deny them the Honour of the good they did: but because we see how happy the King has been in his Promotion of Bishops, we seriously think there are more Persons left to fill these vacant Seats, that may govern their Dioceses so well, that we need not petition for the Restoration of those who have disabled themselves from the execution of the Office. To say, as the Petition is worded, is no less than to flatter them to the hindrance of Repentance; this time of Deposition is a time of Reflection, and that is necessary for penitent Correction.

This

This Paſſage in the Petition is enough to make ſome of us hold our Hands: We know they had their Flatterers and their falſe Informers then, and Inſtruments fitted for the worſt of Services in the Church, and ſome of theſe have ſubſcribed the Petition: and to applaud the Biſhops for their excellent Government, is no leſs than to commend their Inſtruments by whom they governed. Before their Aſcent to the Epiſcopal Chair, the Factions among our ſelves were not near ſo great, nor open, nor ſuch Doctrine preached *ad nauſeam*, as by Men of their Approbation; nor ſuch Arbitrarineſs in their Courts. We will not irritate by particular Reflections; that which is obvious and apparent is a full reaſon of our Diſſent in Opinion from that Clauſe. We do much approve of the Act of Eaſe and Indulgence of Proteſtant Diſſenters made by our wiſe King and the Great Convention, at which fore-going Parliaments offered; but Popery was too great a Favourite to receive a Check by the Liberty of Proteſtants. If this Act be good, what was the Proſecution (a milder word than the true Perſecution) of the Proteſtant Diſſenters? And under whoſe Government did the Proteſtants ſuffer moſt? and by whoſe Influence? How well did the Juſtices of Peace, we mean the officious Servants of the Court, and Attendants upon the Miniſters of State, and their Lordſhips underſtand what was to be done? They received their Inſtructions from the Court; ſuch as the Court was, ſuch was the Government in the Church. How rigorous were the Courts and Seſſions in impoſing Oaths upon Church-Wardens and Conſtables, to preſent all Diſſenters? What ſlaviſh Obedience was preached to promote that Deſign of

ruining

ruining us? How ill were those Ministers looked upon who presented not their Parishioners, tho the Canon did not enjoyn it? The greatest Favour we ever knew done to any Dissenters was, to give them time to advise and consider, but conform they must, and when Ministers certified their Conformity, they were far from being respected or incouraged; and their Churches said to be as bad as Barns, if Dissenters did but resort to their Sermons. But they say, they did but execute the Laws: No, did they not exceed the Laws? Did they ever shew any dislike of those Severities? Or, do they wish for the mitigation of those Laws, under which Protestants suffered then? Or, do they not wish for such Power again? But they say, many Dissenters were gained to Communion; By whom? and by whose Endeavours? by their Severities? by their Advises? by their Preaching? We know many are as yet irrecoverably lost by those Extremities; and of those they got to conform, How many could they keep? But to conclude this Reason, Had their Government excell'd in those days, and had we been the happiest People in the World under them, yet while they retain their Principles which govern their Non-conformity (not in a Ceremony, but) in a main point of Obedience to God, their Majesties, and the Laws; we cannot apprehend how they can govern the Churches now. For instance, Should they be restored to their Jurisdiction, with what quietnels of Conscience can render Men administer the Oath of Allegiance to Ministers coming for Institution, which they will not take themselves? How hardly will they refuse to give Institution to such as scruple the Oaths, or take them in a wrong sense?

Object.

Object. But the Subscribers are morally certain of their good Behaviour in their Offices towards the Government, and seem to refer to their *Vindication* from the Imputation of the *Modest Inquiry*, and become Sureties for them.

We are not moved by these Certalities and Undertakings, tho we think as charitably and as honourably as is fit for us to think of Persons of their holy Calling, Age, and Piety. 1. We have considered their Words in that *Vindication*, and believe what they say, *Num.* 4. and under *Num.* 5. where they say, As they had hazarded all against Popery and Arbitrary Government (that is, against that high degree of it, which caused their Petition, how far they contributed to other Acts, is not our Enquiry) in *England*, so they promise they shall, with a greater Zeal, again sacrifice all they have, and their very Lives too, if called to it, to prevent Popery and the Arbitrary Power of *France* from coming upon us, and prevailing over us. But their words in *Num.* 5. are short of begetting in us a moral Certainty to make us pass our Credits for them. That we do, and shall to our dying hour, *heartily and incessantly pray for the Peace and Prosperity, and Glory of* England, *and shall always by God's Grace, make it our daily Practice to study to be quiet, to bear our Cross patiently, and seek the good of our Native Country.* They do not as much as say, that they will as much as pray for the Peace, Prosperity, and Glory of the King and Queen of *England*, we mean *William* and *Mary*. Again; If they think the Restauration of the late King *James*, would conduce more to the good of their Native Country, than the Government in the Hands of King *William* and

Queen *Mary*, they are bound to ſeek it that way, provided they might have *James* for their King, ſeparated from the Arbitrary Power of *France*, Popery and Arbitrary Power; for againſt theſe they declare, and nothing elſe, beſides plotting, *&c.* But we conceive the Peace, Glory and Proſperity of *England* doth, under God, depend upon the Peace, Glory and Proſperity of our King and Queen, *William* and *Mary*, and cannot petition the King to reſtore Perſons (otherwiſe of the higheſt Eminency) into Places of ſuch a Truſt, as an Arch-biſhop and Biſhops. We own and obey our King *William*, and Queen *Mary* his Royal Conſort, and no other; and cannot petition that any Perſons may be capacitated to bear any Office or ſhare in the Government, that do not expreſly acknowledg them in ſome rational form of words, which may beget a moral Certainty of the Loyalty of their Hearts. Suppoſe any of us had been complained of to any of them, that we did not pray for King *James*, *That God would grant him in Health and Wealth long to live, ſtrengthen him to vanquiſh and overcome all his Enemies*, nor call him *God's choſen Servant*; when he was a profeſſed Papiſt, and by Popery was bound to endeavour the Extirpation of Hereticks? Would any of them have been ſatisfied, and diſmiſs'd us without Admonition or Cenſure, tho we had ſeriouſly profeſſed that we prayed for the Peace, Proſperity and Glory of *England*? Had they been informed that ſome of us had before our Sermons, only repeated the Prayer, *Prevent us*, &c. and the Lord's Prayer, or the Lord's Prayer alone, and not once have mentioned the Name of the King or Queen, ſhould we have been accounted Loyal Subjects? and

conti-

continued in our Places? We observe to some of our subscribing Brethren, use no part of the Canonical Prayer for the King and Queen, (and some have scarce named their Names till of late); and we hear indeed the Canonical Form is not expected from us: But our Observation from thence is only this, that if they can excuse themselves from the Obligation of that Canon, why may not others neglect what is enjoined by other Canons?

2. Some of us refuse to subscribe, because in the Petition the Subscribers engage for the peaceable Behaviour of those Reverend Fathers. We judge it altogether unreasonable for Men to become Sureties for the Principals, who come not into Bond themselves. We have many things to say on this Head, did we but for brevity forbear.

3. As to the Matter of the Petition, we say; 1. We wish as many of the Reverend Fathers who neglected the World, as ample Revenues as they had before they were Bishops, or conveniency to their State, (tho hundreds in the Work of the Lord have scarce Maintenance for their Persons and Families) but we cannot desire that they should be restored to their Revenues, which will belong to them that shall do the Office. And we cannot wish their Restitution to their Dignities and Jurisdiction, to act under the King and Queen, and yet not own them as such; nor to their Places in Parliament and Convocation: For their Majesties, whom we hope have gracious Purposes to endeavour the Settlement of the Church, upon more moderate Conditions, (when Time shall serve) will find so many to oppose that Design; and we are morally certain, that very many of the Subscribers, aim at Strengthning their Party, who are against

against all Concessions, and gather all the Stories they can to make Dissenters obnoxious to the Parliament, to take away their Liberty, by the coming in again of so many swaying Bishops.

We have observed, that in the choice of Clerks, all possible Endeavours were to chuse such, as were particularly devoted to these late Bishops; and if they should have them restored, the truly moderate part of the Convocation would be made so much the weaker. We have not forgotten the Promise made, of coming to a Temper with Protestant Dissenters, nor what frank Expressions were commonly made by them who are returned to their former Stiffness, of parting with all those little Things for a general Union. But now Faction will be the Effect of this Petition. If his Majesty refuse it, (whatever it be presented) they will take themselves disobliged; if to be not presented, through the want of Hands, they will be angry with Refusers: If received and granted, the King will gratify them, who will go on to ask more of Him, and do less for Him. If it come to Parliament, we fear a dividing Contest there. Upon all these Reasons we dare not subscribe.

FINIS.

POSTSCRIPT.

THE Publisher thinks fit to advertise the Reader, that the Author did not see the *APOLOGY* till this *Vindication* was printed: But there is nothing of Argument in behalf of the Six Bishops, but is here answered. The *Apologist* indeed acquaints us with two notable Things that ought to be taken notice of, viz. (1.) That he is a *Gentleman*. And, (2.) that he wrote the *Apology himself*. His virulent Reflections, not only on *Dissenters*, but those of the *Church of England* that are sincere to King *William* and Queen *Mary*, declare him to have little of a *Gentleman* in him; and such spightful Stuff is the Product of his own *Evil Spirit*, and not of the Spirit of God, who is a Spirit of Love and Peace.